

not yet felt it to be my duty to leave this people?" We trust that he is now duly thankful to that God, who, "with the temptation, also made a way to escape." Providence often times opens before us a door, not for us to enter but to pass by.

J. S. C.

LAST THURSDAY OF FEBRUARY. The above day has, for many years past, been set apart as a season of fasting and prayer in behalf of the literary institutions of this and other lands. As the time is approaching, it has occurred to us that it would be not only appropriate, but highly interesting to those who thus sincerely consecrate this portion of time, to publish extracts from a letter to Dr. Cogswell from the Rev. Dr. Bates, giving an account of revivals of religion in Middlebury College from the commencement of its existence. The letter is to be published in the forthcoming number of the American Quarterly Register.

First Revival.

Middlebury College, as previously stated, was instituted, and put in operation, in the year 1800. The next year was a year of "the right hand of the Most High," in the village and township of Middlebury; and many of the inhabitants were brought under the influence of divine grace; and led to embrace the offers of mercy, and devote themselves to the service of God. But I find no evidence, that the few members of college were, at all, interested in the work. But in the years 1805 and 1806, Middlebury was again visited in mercy. A revival commenced in September, 1805, and continued through the winter and spring of the year 1806, with little interruption and considerable power. In this work, especially towards its close, the members of college participated, and enjoyed a share of its blessed influence. I am not able, however, to furnish any particular statement concerning its character; as I have failed to obtain letters from those who were then members of the institution. From other sources, I have, mainly, the general facts, that several students were deeply serious, and reckoned among the converts; and that two or three, who have since done much for their country and the church of God, were among the acknowledged subjects of the work.

Second, Third and Fourth Revivals.

I place the three (or, if some distinguish and reckon them, the four) revivals, which occurred during the short period between the autumn of 1809 and the summer of 1814, under one head; because they followed each other in quick, and almost continuous succession. This was a period of great interest both in the village and in the college; and through the instrumentality of those, who were then members of the institution, it proved to be of immense importance to the church and the health of the world. —Concerning the latter portion of this period, a graduate of 1814 thus writes:— "The revivals, which occurred during my connection with the college, were much the same as those which are so often witnessed in the towns and villages and colleges of highly favored New England; and which, I trust and hope and pray, are ere long to be witnessed, in every region of the globe. The first was in the year 1811. It was a powerful and blessed work of the Holy Spirit of God. This was too manifest, at the time, to be denied even by the most skeptical and hardened of those, who were, and continued to be, unconverted. With many others, who like myself had been living without hope and without God in the world, I experienced, at that time, wholly unsought and unexpected by myself, a great and wonderful change, like that described in Scripture, when 'a man is born again,' and becomes 'a new creature in Christ Jesus.' The nature and circumstances of this change were such, as compelled me to believe, it could have proceeded from no other source, than the Author of all good. Twenty-eight years have now elapsed; and my conviction is, if possible, still stronger that it was—*must* have been the work of God's grace, for which many immortal souls will bleed for ever."

Another graduate of the same class, whose residence in Middlebury, as a member of the academy and of the college, embraces the whole period from 1809 to 1814, in answer to my letter of inquiry, thus writes:— "Dear Sir, your inquiry of me, respecting the revivals of religion in Middlebury College, during my residence there, sent my thoughts back to seasons and scenes, which I have often recollect with peculiar interest—with painful interest also, as seasons poorly improved to my own spiritual good. For it was not till my junior year, that I became possessed of the Christian hope. The recollections of those seasons, however, which preceded my own supposed conversion, I hope, have proved of some profit to me."

"While I was in the Academy in Middlebury, in the fall and winter of 1809—10, there was a very powerful revival in the town, which was shared in by the college. I recollect the mingling of the students with the inhabitants of the town, in the meetings of that revival. Pious students took part in them, and contributed to render them interesting. Unconverted members of the college also attended with them. But the interest, with which Christians in town regarded the cases of awakened members of college, was of peculiar tenderness and strength. I doubt whether there ever has been an instance, in which the feelings of Christian inhabitants of any town toward a college in it, were more like those of a parent, in time of revival, than those of the good people in Middlebury."

"In the years 1811 and 12, if I recollect right," continues my correspondent, "there was another revival in the town, connected with one in the town. My recollections of it are, that it was a work of deep solemnity and power; of pungent conviction and deep distress; and great sanctification, acting for souls, on the part of the pious students. I can testify, as one then in an unconverted state, that the manner in which Christian students lived, talked, prayed, and addressed sinners in conference meetings, was such as to give emphasis to the text, 'There is no peace to the wicked.' Every thing was kind; and adapted to win, if possible, upon the feelings of those of us, who were in an unconverted state; and also such, as to make us feel, that they had a deep and overwhelming sense of the solemnity of eternal things; the preciousness of souls; the guilt and danger of the condition of their unconverted fellow students. Fisk and Parsons, since missionaries to the Holy Land, and gone to their reward; and Mr. Ebenezer Weeks, who died that spring, I think; were in the revival, as Christians of some age and experience in the Christian life; and were active in the revival. Their spirit of devout piety, their fervency, their sound Christian judgment, in counselling and exhorting the unconverted in college, were peculiar. I have never seen men who surpassed them. And so far as human instrumentality is concerned, in giving character to a revival, they had a happy share in that one. I have a very clear and vivid recollection of the meetings held in college, in that revival. There was nothing of bustle and parade; all was still and solemn as eternity. One particular room, used for senior recitations, I think, in the old college building, I remember as the scene of some of the meetings; and of which it might have been said—for it was apparently felt—how dreadful is this place!" It seemed to be felt, that God was there. Plain, solemn, and frequently *awful* truth was set forth, in the addresses of the pious students. The exhortation produced was entirely that, which came of the clear and faithful setting forth of Bible truth, accompanied by the Holy Spirit."

It is added in the same letter: "There was

one interesting fact in relation to the missionary Parsons, in that revival. He came to college hopefully pious; and devoutly so, apparently; and one of the last men, who would have been thought to have occasion for questioning his own piety. In that revival passed through a course of religious exercises, very much like those of an awakened, convicted and inquiring sinner,—gave up, for a time, his hope; and, though there was no contest with God, such as is often seen in awakened sinners, yet he manifested a most deep and distressing sense of sin, of the justice of God and his need of the prayers of Christians. If any thing could make a sinner feel 'what then must I be! what must become of my soul?' it was to see Parsons in this state of mind respecting himself. He soon, however, became possessed of the same firm and happy hope, as before;—and it was probably only a season of the testing and shaking of his first hope, preparatory to the refining of his Christian character, and the more firm and settled enjoyment of religion."

In accordance with the reminiscences of my esteemed correspondent, I find in the biography of Parsons, an extract from his private diary, bearing the date of November 22, 1811; in which he records his feelings during this period of trial and doubt, and of confirmation and rejoicing in hope. As he afterward exhibited so elevated a Christian character, and was called to act so conspicuously part, as a pioneer in a new missionary field, I cannot forbear to transcribe a portion of that interesting history of *deep* experience; hoping, that it may afford instruction to others, who may fail to understand the hidings of God's face," or whom he may be preparing, by severe discipline, for some lofty enterprise:—"The revival of religion in this college, commenced about the beginning of September. For several months, previous to this blessed work, my mind was in darkness, and at times much distress. I was often convinced, that the hope was only the hope of the hypocrite; and that notwithstanding the public profession I had made of my faith in the Redeemer, I should at last come short of eternal life. My reasons for this conclusion were the following; my hope did not afford consolation; prayer was not refreshing and spiritual; religious conversation was no more interesting, than conversation upon things of the world. If I am a child of God, why is it thus with me? During all this time, I believe, the Spirit of God was striving with me, and preparing me for a more thorough knowledge of my own heart. When the revival commenced, I said, now this question must be decided. I cannot live in this state of anxious uncertainty. I must have more evidence of piety, or live without hope." Rev. Dr. Tappan, then led in prayer. The next address was by Rev. Charles Hall, one of the Secretaries of the Home Missionary Society, on the *encouragements to prayer drawn from past facts in the history of the church, and after singing, Rev. Mr. Armstrong insisted in the closing address, on the necessity for prayer, because of the present state of the world and the church.* Rev. Mr. Whiting, about to return to Jerusalem, made the concluding prayer, prefacing with a few remarks, as to the estimation in which these concents of prayer were held by all the distinct missions.

The service was three hours in length; but the interest seemed to rise to the very last. The concerts were held in the several churches in the evening, as we are informed, with increased feeling and animation. There can be no doubt that the tone of missionary feeling is rising, and destined to rise to a higher pitch, here and elsewhere. It must be so. The present embarrassments in our churches, are only temporary; and these, like all other trials, are no doubt, destined to bring out the faith and energy of the pious, in a more remarkable manner. From the beginning of the missionary enterprise by the American churches, there has been a constant and steady advance. The first year of the Board's operations, the receipts were \$999; the last year they were \$252,000! Surely this does not look like retrogression!

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actions—inflicting the penalties, or dignitaries, who may be committing military consumption, and of legislative assemblies, carrying out these objects in civil government also is supported, by the appointment of Presidents of the duties of each being divided.

A most important movement regeneration of Turkey.

Cor. Secretary and Gen. Agent of the American Society, has communicated to the New England churches in the New York of the Romish, Greek and churches of Europe. May it receive a cordial response from the

that have got the start of it in the race. As it is, its motto is such as to give fair promise of ultimate success in this contest.

THE YOUTH'S SKETCH BOOK. pp. 224, square. Boston: Wm. Crosby & Co. 1840.

A beautiful volume in all respects. Its materials are well prepared for the amusement and instruction of the youthful mind; its style of execution, both in the department of the printer and the engraver, is elegant, and the binder failed in his office.

The selections are chiefly from the New Testament.

It is a charming Sabbath school, on the morning of each Sabbath.

It is hoped that a similar advantage will soon be enjoyed by the males.

3. *House of Reform.*—The object of this institution is, to reform children, who have fallen into bad habits, or even crime, through early neglect. Here, they are instructed in the way they should go, and at suitable ages placed in the country, with farmers or mechanics. A spacious edifice has been erected for their accommodation, and a liberal appropriation made to sustain it, by the city government. Cleanliness, order, health and improvement are every where manifest. Moral and religious instruction is imparted daily. Three persons are employed in this business. The school is divided into four classes, and each is instructed four hours. A Sabbath school too is in operation. In the female department, there are but 13 girls, and it is recommended to discontinue it, as provision can be made at one of the other houses for these. In the male department are 57 boys, one only of whom was committed for drunkenness; while 76 of the whole number were committed for larceny, pilfering and stealing, 29 for stubbornness, 18 for vagrancy, 5 for idleness, and I am a runaway.

Within the enclosure of these three houses, there are usually 1000 persons, supported at an expense of over \$30,000 annually. A note subjoined to the Report, states that during the past year a spacious and comfortable hospital has been erected between the houses of Industry and Correction, for the better accommodation of the insane and idiotic inmates of those institutions, about 80 in number.

"Boston nations" like these, it gives us the highest pleasure to record. They spring up only in soil enriched by the influences of religion—the same religion that led our fathers first to hallow this ground with their prayers and tears. And we love to contemplate such evidences, that the spirit of primitive Christianity yet lives and receives honor the metropolis of New England. But it becomes a reflecting public to enquire after the cause of that crime and suffering which claims so large pecuniary contributions for its relief!

[Communicated.

4. *James and his Mother; or, Conversations on Christ and the Apostles.* By Elizabeth B. Dight, late a member of the mission at that city. pp. 57, 1840. Boston: Massachusetts Sabbath School Depository, 13 Cornhill. 1840.

Though this book does not supply all the information about Constantine, which its title suggested to our minds, yet it furnishes as much as could well be drawn into so small a space, retaining the freedom of conversational style, between a fond mother and her son. It gives a pleasant delineation of many things which will interest every young mind of the least inquisitiveness.

5. *The City of Boston.*—The inaugural address of Mr. Chapman, the new Mayor in Boston, contains much interesting information in relation to the institutions and finances of the literary emporium. We gather the following facts.

The present city debt is \$1,600,000—a large sum—for the diminution of which the Mayor recommends that a step should be put to the farthest practical limits, for the present, to all permanent improvements of a kind which leads to the creation of a debt in any shape. A very proper and wise suggestion, though it is limited to the projects of bringing into the city a copious supply of pure water, and of building a new city hall.

The whole amount of the annual current expenses of the city are about \$25,000—of which more than 100,000 are devoted to the public schools, exclusive of the purchase of land or the erection of buildings. The population of the city is about 80,000—of which number 17,000 are between the ages of four and sixteen. It is therefore a fact that more than one half of all the persons in the city between the ages of four and sixteen, and more than one tenth of the whole population of Boston, is at this moment receiving the benefit of the public schools free of expense.

The position in which the House of Representatives of the United States now finds itself, is about as remarkable an illustration of the danger of a first error as we remember to have ever met with. The vice of the first refusal to recognize the authenticated credentials of the members from New Jersey hangs like a curse over the head of the nation.

6. *Rev. Mr. Chapman's Report.*—Last Sabbath, one of the gentlemen engaged in instructing the Africans, endeavored to impress them with the nature and obligation of an oath, asked Cinquez if he knew what would be done to him if he should not speak the truth under oath. He answered, God would punish him; and then he asked in his turn, what would be done to the people here if they should give him up to Spaniards.

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